WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

VOL. II.] LEXINGTON, KY. FEBRUARY 15, 1826. [No. 32.

EDITED AND PUBLISHED
BY JOHN BRECKINRIDGE.
PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at TWO DOLLARS per annum, in specie in advance, or TWO DOLLARS and FIFTY CENTS if not paid within the year.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

ELEGANT EXTRACT.

From the Sermons of the "Scotch Preacher."

TWICE had the sun gone down upon the earth, and all was as yet quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their post, the rays of the midnight moon gleamed on their helmets, and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and in sorrow: the spirits of glory waited in anxious suspense to behold the event, and wonder at the depth of the ways of God. At length the morning star, arising in the east, announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken; an angel of God decended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince O Zion! Christian, it is your Lord. He hath trodden the wine press alone; he hath stained his raiment with blood; but now, as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conquerer from the grave; he returns with blessings from the world of spirits: he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! it was the jubilee of the universe. The morning stars sung together, and all the sons of God shouted aloud for joy; the Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

INTERESTING SUGGESTIONS.

The following thoughts, from the last number of "Conversations of Lafayette," deserve attention. We earnestly wish they may be put in practice, and especially that the counties mentioned by the author, may have the honour of being the first to exemplify them.

"Suppose, for instance, that one of the upper counties of the states of Maryland or Virginia was to form an associ-

ation of all the slave proprietors in said county, and to determine, by an act of grace, that all the slaves should serve out a certain time for the *payment of their value*, and then be removed from the county forever, and the county be *forever after a free community*. My dear General, in a very few years what changes would recur in the *happy valley*, as if it had been touched by the magic wand of the fairy: every thing would become new, lands risen in value more than cent per cent, agriculture, arts and sciences, civilization of men and manners, social intercourse, national pride, individual prosperity and happiness, emigrants would rush to this '*land of the free;*' and all the virtues, all the charities, dwell with delight in the freeman's home.

The county of Washington, in Maryland, possesses as good a soil and climate, and as great facilities to market, as the county of Lancaster, in Pennsylvania; and yet the value of lands in the first are to those of the last as silver is to gold. Suppose the slave labor of the one was to take place of the free labor of the other, would not the value be precisely reversed? Suppose an association of all the slave proprietors of the county of Washington was to take place, and by general agreement, slavery was to cease and determine, say in *eighteen years*, and the county to become, ever thereafter, a *free county*.—how surely, how rapidly would these proprietors be repaid, many, many fold, by the enhanced value of their county, in all respects, and by their happy deliverance from a slave population.

This great, this noble experiment might be tried. It is only necessary *that a community should will it*, and it may be done. To what vast and beneficial results would not the success of such an experiment lead. No legislative interference would be necessary. All the proprietors having determined to relinquish slave labor, and adopt free labor in its place, who shall gainsay them?" *African Repos.*

INTERESTING FACTS.

The Colonial Agent, Mr. Ashmun, has lately concluded negotiations with several African chiefs, for the purchase of additional territory. And a large and fertile region between the Montserado and St Paul's rivers, unlimited in its extent towards the interior, and well adapted to all purposes of agriculture, is now under the jurisdiction of the Society The river St Pauls is north nine miles from the Montserado, but so connected with it by Stockton creek as to be visited by boats from Monrovia at all seasons, in the course of two hours. The width of this river is about half a mile, and the depth at the mouth quite across (varying but little) from three to four fathoms The banks for many miles, are elevated above its level from twenty to thirty feet, the country champaign, free from stones, formerly covered with villages, but now desolated by the slave trade. A spot has been laid off on the St. Pauls for a settlement, and is, before this, believed to be occupied by enterprising settlers from Virginia. Of the progress and result of the negotiations by which this fine tract has been ceded to the Society, we intend in future to give a more detailed account.

Manumissions are now frequent, and the spirit which prompts to them is certainly becoming widely diffused. Mr. Dickinson of Baltimore has liberated a most valuable slave, upon condition that he shall emigrate to Africa. Another gentleman, now residing in Baltimore, but in possession of a large estate near Norfolk, Virginia, offers to emancipate all his slaves, amounting to one hundred, when the Society can transfer them to the colony. The Roman Catholic Christians in Maryland are, we understand, beginning to feel a deep interest in the objects of our

Institution; and some individuals of high respectability among them, have already resolved to send their servants to the colony. One of these has twenty slaves, which it is his intention to send to Liberia. *African Repos.*

PALESTINE MISSION.

Letter of the Rev. Jonas King, American Missionary at Palestine, to his friends in this country.

MOUNT CALVARY, April 11th, 1825.

In all probability, before my letters reach America, I shall set my face towards that happy country. I expect, by the leave of Providence, to take my last look of Zion, Calvary and the Mount of Olives, in about a fortnight from this time. But though I may no more behold the place where our Lord was crucified, I trust I shall not lose sight of his death and sufferings. Though my feet may no more pass over the brook Kedron to the sorrowful garden, or ascend the Mount of Olives, and though it may no more be said to me, "come and see the place where the Lord lay," still I hope to remember, that he bore the burden of my guilt, that he has risen again for our justification, has ascended to glory, and ever lives to make intercession for his people. Christ is every where present, and he goes before his disciples, whether they be in Judea, or Galilee, whether in Asia or America. Wherever we may be, if we are Christ's, he makes his abode with us, dwells in us, and is formed in us the hope of glory.

I may not see again Mount Zion on earth, or taste the waters of Siloa, which flow beneath; but I hope to stand on Mount Zion above, and taste that life-giving fountain which flows from the throne of God and the Lamb.

This spot is, and ever will be, to me, interesting; nor shall I forget Jerusalem, till my right hand forget her cunning. It is endeared to me by the association of a thousand sacred scenes that are past, and here I am to leave some of my friends and companions in Christ. For their sakes "I will now say, Peace be within thee."

O Jerusalem! Jerusalem! when shall thy glory, which is departed, return; and peace find within thee a dwelling?

When shall the "waste places of Jerusalem break forth into joy, and the Lord make bare his holy arm in the eyes of all the nations?" O pray for the peace of Jerusalem. They shall prosper that love thee.—"For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

May this be the language of every Christian, till Israel shall be gathered, the fulness of the Gentiles come in, and the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

N. Y. Observer.

REVIVALS.

A letter to the Editor of the Providence Religious Messenger, dated Pawtucket, Jan. 13, says:

"In answer to your enquiry respecting the revival of religion here, I would observe that it yet gradually continues—I am not able now to tell how many think they have experienced a change of heart. I have baptized, I believe, twenty two; and there are a number more who we expect will soon go forward in this ordinance. On the whole the prospect evidently brightens; and although there has not been at any one time a powerful display of God's grace and power in bringing a great number of sinners to the knowledge of the truth within a short time, yet the work appears to be thorough, and the present prospect is, that greater things the Lord our God will do for us."

A communication in the Christian Secretary, from the parish of Agawam, West Springfield, Ms. says: "The Lord is at work in this place by the power of his spirit. Those who were stout-hearted and far from righteousness, are bowing to the mild sceptre of Jesus. Sinners of all grades, and classes, and ages, are alarmed, and crying for mercy

About fifty have obtained hope in Christ, since the awakening began.—Twenty-one have been baptized, and ten are expected to put on Christ, visibly, on the next Lord's day. Many are now distressed for sin, and new instances of awakening are multiplying. The hearts of saints rejoice.

N Y Rel Chron.

REVIVAL IN ELIZABETHTOWN. N. J.

Extract of a letter to the editors of the New-York Observer

The number of cases of awakening, with which I am acquainted, now amount to rising *one hundred*, and from present appearances, we hope that the number will soon be doubled and more. In the incipient state in which the revival now is, I can say but little. It was at first chiefly confined to the northern part of the congregation, in the neighborhood commonly called *Lyon's Farms*. For several months previous to the Fast day, the professors in that neighborhood had been meeting weekly for conversation and prayer, and this I consider as under God the principal means of this work. Professors in this neighborhood are more engaged and quickened, than I think I have ever seen in the course of my ministry.

I would only add at present, that a *Female Boarding School*, which was signally visited in 1807, the fruits of which visitation are found in different parts of our country, ornaments to their sex, and to the christian profession, is again visited in perhaps an equally remarkable manner.

THE ATONEMENT.

Extract from an interesting conversation between Dr. Samuel Johnson, and Mr. Boswell, on the Atonement.

"I talked to him of original sin, in consequence of the fall of man, and of the atonement made by our Saviour. After some conversation which he desired me to remember, he, at my request, dictated to me as follows:

"With respect to original sin, the inquiry is not necessary; for whatever is the cause of human corruption men are evidently and confessedly so corrupt, that all the laws of Heaven and Earth are insufficient to restrain them from crimes. Whatever difficulty there may be in the conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in Scripture, "The Lamb of God, that taketh away the sins of the world." To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe, that God should make known his perpetual and irreconcilable detestation of moral evil. He might indeed punish, and punish only the offender; but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shews evidently such abhorrence of sin in God as

may deter us from it, or strike us with vengeance when we have committed it. This is effected by vicarious punishment. Nothing could more testify the opposition between the nature of God and moral evil, or more amply display his justice to men and angels, to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for divinity itself, to pacify the demands of vengeance by a painful death, of which the natural effect will be, that when Justice is appeased, there is a proper place for the exercise of mercy.—The peculiar doctrine of Christianity is, that of an universal sacrifice and perpetual propitiation. Other prophets only proclaim the will and the threatenings of God; Christ satisfied his justice."—*Boswell's Life of Johnson.*

UNITARIANISM.

From the Connecticut Courant.

We copy, as a matter of curiosity, the following letter from the Walpole Gazette. As a specimen of *mild* and *liberal* feelings, of *purity* and *delicacy* of sentiment, and *elegance* of diction, it deserves a prominent place among modern productions. Surely, with such an auxiliary in the cause, the Gospel is in a fair way to be purged of its corruptions.

—

The following is a copy of a letter sent by the Hon. Stephen R. Bradley, to the Executive Committee of the American Unitarian Association, in Boston.

Walpole, Aug. 15. 1825.

Gentlemen—I enclose you twenty dollars for the use of the American Unitarian Association, to aid in purging the Gospel of our Saviour from the platonic corruptions, scholastic jargon and calvinistic absurdities, which have so long clouded and corrupted his most holy religion.—May the Supreme Being afford his aid to you and all others engaged in restoring the Gospel of Jesus Christ to that pure and perfect state in which it was preached and promulgated by Christ and his Apostles. Although a host of fanatics, enthusiasts, bigots, creed mongers and self conceited men, stiling themselves Orthodox, [and who for centuries have lived in the corruptions of christianity like maggots in a cheese] should combine and associate to oppose you, be assured, that the day when the Gospel being purified from the excrescences and corruptions, which have so long prevented it, will spread through the world, and become the praise, glory and admiration of the whole earth.

Accept gentlemen, the homage of my respects and esteem.

STEPHEN R. BRADLEY.

—

[REPLY OF THE COMMITTEE.]

Boston, Aug. 22, 1825.

Received through Mr. John Prentiss, from Stephen R. Bradley, L. L. D. of Walpole, the sum of twenty dollars for the use of the American Unitarian Association, for which I also take leave to present him the very hearty thanks of the Executive Committee.

HENRY WARE, *Sec'ry.*

INTERESTING ANECDOTE.

From the New-York Religious Chronicle.

MR. EDITOR,

I have lately been reading for the third or fourth time the most interesting biography of that Father of the American Church, the venerable Dr. John Rodgers; and in it, find the following little anecdote, which I am desirous of having recorded in my favourite religious journal—the Chronicle. The fact is related as having occurred to Dr. Rodgers while engaged in soliciting subscriptions and donations for the erection of the brick Church in Beekman street.

"One morning," says the biographer, "Dr. R. attended by an officer of this

church, called, in his soliciting tour, at the house of an excellent woman, a widow, who had recently lost by death a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed they called upon her chiefly to testify their respect, and to avoid the imputation of either forgetting her person, or despising her mite. To their great surprise, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum which, for her, was very large; so large, indeed, that they felt and expressed some scruples about accepting it. She immediately put an end to their scruples by saying, with much feeling and decision,—"You must take it all. I had laid it up as a portion for my daughter; and am determined that He who has my daughter shall have her portion too." R. R.

ANECDOTE OF MR. WESLEY.

A few months before Mr. Wesley's death, when he was breakfasting one Sunday morning in London, with several preachers, both itenerate and local, one of them had occasion to reprove another for something which was deemed improper. The rebuke was not so kindly taken as perhaps it should have been, and was intended; and the person reproved, who sat next to Mr. Wesley, turned to that venerable man, then a father among his children, and said, "Sir, I do not think it right, for a junior brother to speak in this way to a senior." Mr. Wesley immediately stood up, and looking with benignity and affection upon those around him, who were mostly young men, said, "If any of my younger brethren know of any thing amiss in me I will thank them to tell me of it." A reply worthy of a man of God, then in the eighty-eighth year of his age It is scarcely needful to add, that this remark put an end to all further complaint

Methodist Magazine.

REFLECTIONS.

"When I look upon the tombs of the great, every motion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits, placed side by side, or the men that divided the world, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ogo, I consider that great day, when we shall all of us be contemporaries, and make our appearance together."

RESOLUTIONS FOR THE SABBATH.

BY DR. JOHNSON.

1. To rise early, and in order to do it, to go to sleep early on Saturday.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, and particularly the last week, and to *mark* my advances in religion, or recession from it.
4. To read the scriptures methodically, with such helps as are at hand.
5. To go to church twice.
6. To read books of divinity, either speculative or practical
7. To instruct my family.
8. To wear off by meditation any worldly soil contracted in the week.

Such were the resolutions of him whose intellectual powers have made him the most illustrious ornament of the literary world.

MISSIONARY LIBERALITY.

By a statement made in the reply of Dr. Marshman, to the Abbe J. A. Dubois, as quoted by the reviewers of Dr M., the christian world is apprised of the astonishing fact, that the Baptist Missionaries at Serampore, have since the commencement of their pious and apostolic career, say within 24 years, "devoted from the product of their united labour," more than *three hundred thousand dollars*, "in attempting in various ways to impart the word of God to India." *Philadelphian.*

THE DISSENTERS' GAZETTE.

Among our latest English periodicals we find a prospectus for a new publication under this title. to be established in London by the Dissenters of Great Britain. This highly respectable body of Christians have never yet had a publication exclusively their own, and it is now deemed by them to be quite a desideratum.

New-York Religious Chronicle.

COLLEGES.

It is a fact, that only two classes have been graduated at Middlebury College, that did not witness a revival of religion during some period of their Collegiate course. It is a fact also, that of ninety eight students in that College, only thirty are impenitent sinners. *Newhampshire Repository.*

Protestants in France.—A census has been recently taken of the Protestants in France, and it appears that the whole number is 722,329; of whom 509,348 are Calvinists, and 212,981 are Lutherans —The former are ministered to by 269 pastors, and the latter by 219. *N. Y. D. Adv.*

Hayti.—The Senate of Hamburg has recognised the Independence of the Republic of Hayti, and appointed a Consul General to reside at Port-au Prince. *The Philadelphian.*

New Steam Vessel—A steam vessel on an entirely new principle, says a Hants paper, is building at Bridport harbour, for which a patent has recently been obtained. This vessel is not to be propelled by paddle wheels, but by the retrograde motion of short flaps, which work horizontally in the sides of the vessel, and are carried by the engine at the rate of 26 feet in a second, on a parallel line with the water. When the flap, or rather fin, has finished its motion, it rises out of water, returns, dips again into the water, and repeats its operation by rushing through a space of 18 feet along the sides of the vessel The engine itself is equally novel, the boiler being dispensed with, and the steam generated by forcing water into a double barrel, by the heat of which it is instantly converted into steam, having all the advantages of the perpetual boiler, without its incumbrance.

London paper.

The following resignation of Mr. Lloyd, endorsed on the back of his commission, is so descriptive of a faithful officer, that it gives us pleasure to publish it *Philadelphian.*

"I, the within named associate judge of Delaware county, aged eighty three years, ten months, and twenty-nine days, by attending every court upwards of thirty three years, one orphan's court only excepted, having performed the duties of the within commission to the best of my judgment and ability, do, by these presents resign and render up my said commission to his excellency the Governor, with the hope that a successor may be appointed to the satisfaction of a majority of the citizens of said county. In testimony whereof, I have hereunto set my hand this 31st day of December, A. D. 1825. With sentiments of regard, &c. &c,

HUGH LLOYD, A. J. D. C."

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris ad *ipsam requiem animi et corporis* conceditur temporis, tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, FEBRUARY 15, 1826

FOR THE LUMINARY.

Review of an "Introductory Address on independence of intellect. By CHARLES CALDWELL, *M. D. Professor of Institutes of Medicine and Clinical Practice in Transylvania University. Lexington. Printed at the office of the Kentucky Whig.* 1825."

[CONCLUDED.]

After having professedly defined and illustrated the obstacles which stand in the way of the acquisition of knowledge, the writer points us to one simple—all-comprehensive rule, in the use of which "intellectual freedom" may with certainty be achieved. "It is comprised in two words, FOLLOW NATURE." In page 47—8 he tells us of the volume of nature, as follows:

"Do you ask me, in what consists the volume of nature, which I thus recommend to you, and where it is to be found? I answer, it is every where to be found, and is composed of the entire works of creation within you and around you. It contains two grand divisions, the *moral* or *intellectual*, and the *physical*

"Into the first you are to look as the true standard of all science that has for its subject, the history and character of man, *and the relations in which he stands to his God his fellow-men, himself, and the various orders of inferior beings that inhabit our globe, with the multiplied duties to which those relations give origin. Of this division the Holy Scriptures as far as they extend,* are a divine interpretation, and are to be received as true.*

"**Although the Scriptures communicate to us much sublime and precious knowledge they neither teach us, nor were intended to teach us all that it is the duty of the philosopher to know respecting his moral and intellectual nature.* The remainder he can learn only by studying thoroughly himself and his fellow men, both as they are in themselves, and as they stand related to creation and their God."

"The second grand division consists of four sub divisions, the Heavens, the Earth the Ocean, and the Atmosphere, peopled arranged, and exquisitely systematized into a great, harmonious and operative whole. Into this you are to look as the genuine standard of all knowledge that has for its subject, the existence the properties, and the operations of *matter* whether living or dead.

"To that magnificent and holy volume, whose author is the living God, whose contents embrace the fulness of creation, whose spirit is truth, whose text is written in the bright and everlasting characters of the Heavens, and of which man, in his highest and noblest capacity, is privileged to act but as the humble commentator. To that volume, in the last resort, from whose authority there is no appeal, and which, when fairly interpreted, will never mislead, permit me again most earnestly to refer you, as the true standard of all the knowledge, which, in your present state of existence, you are competent to acquire.

From this we gather the following abstract.

(1.) That the Bible "neither teaches us, nor was intended to teach us, all that it is the duty of the *philosopher* to know respecting his *moral* nature."

(2.) The Bible is therefore *insufficient* to teach us the "relations in which we stand to God, our fellow men, ourselves and the various orders of inferior beings that inhabit our globe, with the multiplied duties to which these relations give origin"—"though as far as it extends it is a divine interpretation, and to be received as true."

(3.) The remainder "we must learn from studying ourselves, and our fellow-men."

(4.) This volume of nature "consists then of two grand divisions—the

moral and physical," and "is composed of the entire works of creation within us and around us."

(5) God does not enter into this volume, except as a Relative Being since it is "composed of creation within and around us." He is not a part of that—and his word is no more than an addendum, or appendix, which is only "to be received as far as it goes."

Query? how far does it go?

(6) Nature is made up of man for the Old Testament, the Heavens, Earth, Ocean, and Atmosphere for the New—(and the Bible for the Apocrypha.)—God having had nothing more to do with it than to "give the first impulse."

(7) "From this volume there is no appeal"—not even to God himself—who, though its author, has now put it out of his hands, and made it, and not *Himself, the object of attention, and the fountain of knowledge*; wherefore "*it is the true standard of all knowledge.*"

(8.) Man, and especially philosophic man, is the *commentator*.

A reference to the extract which we have given in its connection above, will satisfy a rational observer that these propositions are fairly deducible from his own positions.

This then is the "magnificent and holy volume"—which unfolds to us its pages, and throws its light around us. It would be a greater stretch of power to extract a rational creed from these sublime absurdities, that to fathom the profoundest mysteries of the Bible.

If they mean any thing, it must be gathered by collating them with his other principles. Let us make the experiment.

"Have you when of tender age, during school education in your intercourse with the world or from any other artificial source, received a peculiar set of impressions, in any of the several departments of knowledge? When more advanced in years, and more mature in intellect, compare them faithfully with impressions derived from the volume of nature and mark well the result. If they coincide retain them, for they are indubitably true. But in case of discrepancy, discard the impressions, as being certainly false, and cherish those of which nature is the author."

"Is there any thing opposed to nature, and therefore to reason, in the tenets of the religion which you are warned by its ministers to embrace and obey? If so, accept an assurance that it is not the religion of the God of nature."

"Reject not every conception of the mind, because its truth is not yet demonstrated. Conception, or if you please, "*speculation*," must precede, and demonstration follow. In the development and establishment of all truth, this is the natural order of things. Conception or speculation, begins the process, and demonstration, or some other mode of proof completes it."

Now "*nature*," as seen above, "*is composed of the entire works of creation within and around us!*"

If any thing within us or around us "be opposed to the tenets of the religion, which we are warned by it its ministers to obey"—"it is a counterfeit production of ignorance, or knavery, or both, and ought to be rejected."

Then we ask, how much of the holiness of God's law, as revealed in the Bible, will the soul of man receive? It is written "*the carnal mind is enmity against God; it is not reconciled to the law of God, neither indeed can be.*" Romans 8th chap. 7th v. Hence God and his law are to be rejected. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him*" 1 Corinthians 2d chap. 14th v.—Hence the things of the Spirit of God are to be rejected. Again, what is there around us, or within us, that teaches the plan of salvation by Christ for sinners? Which of our faculties of mind, which element, or star, or creature, ever taught it? None of all the things within us, or around us, intimate this glorious truth to man. "*Eye hath*

not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath REVEALED *them unto us by his* SPIRIT." 1 Cor. 2d chap. 9—10th verses.

Hence the atonement, and all things else "not taught by nature within us and around us"—are to be also rejected Once more, "*in the development and establishment of* ALL TRUTH, *the natural order of things is this;* CONCEPTION, *or speculation, begins the process; and demonstration, or some other mode of proof, completes it.*" It follows therefore, as the bible professess to reveal truth altogether above our power of conceiving or demonstrating, either from what is within us or around us, that it cannot be true; for ALL TRUTH IS FIRST CONCEIVED, and then *demonstrated*, by THE MIND. This precisely accords with his rejection of mystery and his denial of God's government of the world.

The truth is, whatever he really intends, his definitions and statements do without torture bear these constructions—and he must, *of necessity*, yield his claims either to the name of believer in revelation, or to the name of logician and sound thinker. No ingenuity can sustain both these claims upon the principles of this address, and we think in many instances they have both perished together

There is one palpable error pervading his system of opinion. He entirely forgets or denies the depravity of our nature. With this as a proton Pseudos he proceeds, and confounding corrupt propensities, or the *abuse* of original principles of our constitution, with the original principles *themselves*, his whole system of consequences is erroneous. By a corrupt moral nature in man, he proceeds to test every thing, even God's holy word itself; and of necessity he ends, when driven out to his legitimate results, in absolute atheism.

Such seem to us to be some of the prominent features of this singular and unfortunate production. It will be observed at a glance, that we have been compelled to condense our remarks within very narrow limits, and to take but a slight notice even of its radical errors. We think, however, that sufficient has been said to make very plain to every candid mind, the unphilosophical and unchristian character of the opinions asserted and vindicated in this address

We confess ourselves weary, as we suppose our readers must be also, of this analysis; and it is our intention to bring the subject to a close, after adverting briefly a to few particulars which could not so well have been introduced into the body of the review.

Modesty, it has been said, is the offspring of true science. There are many moderns calling themselves philosophers, to whose literary reputation the application of such a test would be entirely fatal.

Dr. Caldwell in this Lecture associates himself with Newton, and Franklin, and all the eminent philosophers of ancient and modern times, and defends himself from the charge of speculation, by representing them as assailed in their respective departments and days, by the same charge. Most of the statements made, in the prolix enumeration of their names, are entirely forced aside from the channel of historical fact, into a new and unnatural application. He says "Pythagoras was banished from Athens." This is not historically true. But *it is true* that Pythagoras was modest enough to refuse the name of *sophist*, or wise man, when conferred on him in a public assembly, and to have taken in its stead, that of "*Lover of wisdom.*"—Socrates was not charged with speculation, but with "impiety." He proceeded upon *facts*. *Speculation* puts on *wings*, and wanders in lofty darkness, for want of the high-way to sci-

ence afforded by facts. Nor did we ever before understand that Lord Nelson was charged with "speculation" in his heroic achievement on the ocean against the Spanish Armada. The victorious fleet did not call it so—for they enjoyed all the reality, and not merely the *conception* of a victory—the discomfited fleet did not call it so, for they felt something more substantial than broadsides of theory, and the *bearing down* upon them of a host of ideas in battle array.

We are willing, however, to grant the Dr. all he claims for himself in the *work* of *speculation* in the visions of Phrenology. There, indeed, the term is no exotic, but is indigenous to the soil of the subject. Yet what a pity the following eulogy upon himself could not have found another passage to the public.

"Even now against the most memorable and essential improvement in intellectual philosophy that the world has witnessed,* does the cry of "*speculation*" burst at once from thousands of tongues. Yet, trust me, even here, the time is approaching, and has nearly arrived, when this clamor of dissatisfaction this war-hoop of unenlightened and illiberal hostility, shall be converted into peals of approbation and applause."

"**Phrenology*, the establishment of which no earthly power can resist.—Whatever errors may be detected in its details, its fundamental principles are true. With every other system of truth, therefore, it will ultimately prevail, to the discomfiture of its enemies, and embittered denouncers.

"The author alludes to Phrenology, not as inculcated by certain European writers, *but as he teaches it himself*"

"For twelve or thirteen years after the appearance of Yellow fever in Philadelphia, Dr. Rush, as his writings evince, *was a strenuous contagionist.*

"By the medical records of the time, ample testimony is born, that the earliest writers in favour of *non-contagion* were Professor Mitchell and the late Professor Miller of New York, and the author of this address, who was then but a youth.

"Professor Physick was also one of the original defenders of *non-contagion;* but whether he wrote in its behalf, is not at present recollected.

"By this confederacy was the doctrine established in opposition to the influence of Dr. Rush."

The wonderful boy mentioned in the previous extract, who in early greatness confederated with Dr. Miller, and Dr. Mitchell, with so much glory, might reasonably have justified a well founded expectation of all that his full maturity has conferred on our country and mankind. When Hercules in his cradle strangled the huge serpents which were sent for his destruction, all Greece might, without the charge of speculation or credulity, have hailed in the infant giant, the man who afterwards made the earth to tremble. Prognostics of future renown, commonly attend the early days of great personages, and warn the world to prepare for their approach:—How fortunate for Medical Science and theological truth, that our age has not been called to weep in the tears of afflicted Rome over our own Marcellus.

Ostendunt terris hunc tantum fata neque ultra,
Esse sinunt—nimium vobis Romana propago—
Visa potens superi propria haec dona fuissent.

Science self exults, not only in the efflorescence and first fruits of her favourite son, but in the riper exuberence of mature manhood, laden with autumnal glories.

But the most signal attitude which the writer assumes, is when he symbolizes his aspiring genius in the plumage and flight of the royal Eagle.

"As illustrative of the folly and absurdity of this sentiment of envy, cherished by the *humbly* against the *highly endowed*, let us fancy, for a moment, a similar state of things to prevail among the tribes of inferior animals.

"The aspiring eagle, unfolding, his pin-

ions, ascends towards the sun, and the wren or the tomtit, the bunting or the featherless dodo, unable to follow him, or even to fathom the object of his ascent, exclaims "*speculation*," and consequently pronounces the monarch of birds a thoughtless visionary, for the boldness of his flight. The cause of this spectacle may be easily rendered. The eagle is conscious of great capabilities; he possesses a telescopical eye, is enterprizing in spirit, and feels his irresistable powers of ascent, while his calumniators, the Thersiteses of the feathered race, are comparatively spiritless, feeble, and sightless. Each, therefore, acts in conformity to his feelings, and the specific powers with which nature has endowed him."

How apt and lofty an illustration—and how exquisitely are the grovelling matter-of-fact men, who depend upon experiment, observation and the word of God for their knowledge, personified in the "bunting and featherless dodo," and the small fry of chirping and timid hedge birds. The writer must recently have been perusing that very interesting and pathetic work called the "courtship and marriage of Cock Robin and Miss Jenny Wren" In the touching scenes, and progressive events which are therein recorded, the whole choristry of the grove, with chanticleer, and the dignified inhabitants of the goose-pen; all that cluck, all that cackle, all that sing, all that are fleet on the foot or that tower on the wing, or that bunt in the lazy earth, or paddle in the pool, from Parson Rook to the Theban Eagle, *all* were there convoked—and from this group, like a true limner, he has selected just the subjects fitted for his purposes of happy illustration and enforcement.

In his strictures upon the spirit and doctrines of the church, there is a bitterness of feeling and a malignity of hatred manifested, which for the author's sake, are greatly to be deplored. Its ministry especially seems to be the mark of a resentment which descends into coarse personal abuse. He intimates that the clergy of our country *only do not* resort to the "wheel, rack, pincers, torch, and faggot, because they have not the power"

"Although facts are not wanting to create suspicion, I individually shall not condemn the reverend actors beyond their deservings On another point in relation to them, judgment may be safely and confidently pronounced. They cannot be acquitted of the charge of attempting to agonize the mind and annihilate both the influence and the usefulness of the object of their resentment, by destroying his reputation. And for this purpose their means are neither few, feeble, nor unskilfully used They are the slanderous tongue, employed, as artful policy may direct, in the secret whisper or the loud report, the envenomed pen, busied in the work of cowardly intrigue or daring defamation, the press, sullied by their productions, as if the types had been dipt in the dregs of Acheron and every other weapon of inexorable hatred and moral vengeance which they are able to wield."

"But the ground of this pitiful calumny is obvious Science is hostile to the claims of fanaticism, and ignorance only submits to its rule.

"*Fanaticism* and *intolerance* are twin Furies, the foul and deformed offspring of unenlightened intellect and malevolent passion. The Harpies of fable are not more revolting, nor the Eumenides themselves more fiercely vindictive."

To what cause this spirit is more particularly to be traced we intend not now to inquire. But it is a truth which the candid friends of the medical school admit, and the judicious and generous friends deplore, that he has repeatedly, without provocation turned aside from the legitimate objects of his profession and his chair, to provoke controversy by publickly assailing the doctrines of Christianity. He has thus injured, where it was alike undignified and unkind, the feelings of extensive communities of christians. He interposed his unsolicited opinions between the administration of the college proper, with which he had no direct connex-

ion, and an injured public calling for redress.

He has for two successive years, in pursuit of the same plan of officious interference with concerns foreign to his true department, attempted to undermine the principles of our holy religion in his public Lectures before the medical class at the very threshold of his course of instruction. He has invited and carried on controversy with several of the clergy of the town of Lexington, belonging to different denominations, on religious truth; and has thus compelled upon them, by his various and repeated attacks, a public exposure of his errors.

The state of things which it was his purpose to sustain and to perpetuate in the Transylvania University has received its death-blow. His principles as exhibited before God and the people in that institution have now, and we hope forever fallen. He has made himself the organ and the instrument of a system which he was warned could not long resist the washing power of free inquiry and religious light. And he cannot now complain, that the members should suffer with the head, that the deacon should follow the fortunes of his high-priest and his religion

In fine, we think the time has fully come when one of three results must be reached; either Dr. Caldwell must learn at length to be prudent in the avowal of his infidel opinions, if he will not in shame surrender them; or he must leave the medical school; or he will finally destroy it.

We speak on this subject no singular opinion, no hasty or uncommon one. It is the result of mature reflection and observation of our circumstances, by minds to whose purity and discretion the deepest reverence is due. For consider the facts before us.

Three causes mainly have operated heretofore in giving prosperity to our Medical School,—(1.) that it was the only one in the western country of regular organization—(2.) the great cheapness of boarding and tuition, on account of the depreciation of our currency—(3.) the talents of our professors.

The first cause no longer exists.—The public spirit of the Corinth of the west, Cincinnati, and of the whole state of Ohio, will not suffer us to remain without a rival. Even now they have a school organized, and advancing rapidly towards renown and success. In Nashville also, steady and extensive preparations are making for the establishment of a like institution —and such a school now exists in Charleston, S. C. In these competitors the finest talents and the most popular and acceptable professors must be expected to be established. So that the third cause, though not *actually*, will be *relatively* diminished in our school; and from the rapid approach of our currency to a par value, the second cause must in a good measure cease. How unfortunate then, in this solemn crisis of affairs, that a professor in our institution should hang a millstone around the neck of our prospects by systematically and publicly teaching as true a scheme of infidelity, or to say the least, a scheme which the christians of the west call and think infidelity! Is it policy to estrange the attachment and sap the confidence of so extensive a community? Is it not fatally imprudent, nay more, is it not unfaithfulness to his solemn trust to jeopardize interests of so much magnitude without the least necessity? If his department required it—if his duty forced this service on him, then he might fearlessly advance and leave to God the issue of his labours. But theology, has no relation to his department: He steps aside from his place and his duty to attack religion and its professed friends. Is it therefore not a wanton waste of the life-blood of the institution thus to act?

We would be very far from imputing to the author a deliberate purpose to injure the Medical School of Lexington. On the contrary we have no doubt that he earnestly desires for it, perpetual renown, and the widest possible range of influence on our country. No doubt also it is his settled opinion that his occasional appearance before the public in the *religious lists*, deepens the impression of his knowledge, and sheds new lustre on the institution with which he is connected. But while this is *his* opinion of *himself* and his *influence*, what is the actual effect?—Is it salutary? Is it not most solemn and alarming? Let the public opinion decide!

We have intentionally omitted any criticism upon the address under consideration, as a literary production—as our author would scarcely admit the competency of so mean a fowl as the bunting dodo, to correct or even to applaud his style, and manner of thinking, &c. &c. We will only refer our readers to that No. of the North American which gives the anatomy of the professor as a literary man, in the review of his Life of Green.

We have for ourselves to state in closing these strictures, that in all our inquiries we have attempted to pursue truth, and to expose error only. If we have in any instance done injustice to the opinions of the author, we sincerely regret it, and upon its being made known to us, we will with great pleasure correct the impression which such an error may have produced.

DODO.

A word to our friend Dodo—

Your review has been inserted at your request. We have added such things according to your direction as appeared to us proper, and omitted some things which were not suitable for publication. You know that several of us have had a nearer view of the Eagle since he first alighted in our woods, than you have had. We have seen him soar, and been near to him when perched below, where we by stealth, have seen

"The terror of his beak and lightning of his eye."

The organs of combativeness and destructiveness were so strongly developed, that we were compelled to soften, to omit, or to add to your thoughts, as was best As you are a good natured bird, we knew you would excuse us. If he should pounce upon us you must be ready.

In a late flight to the stars he got matter for a Lecture on Natural Religion. We wish you to see it, and after awhile, tell us what you think of it.

Yours sincerely,

TOM TIT, & CO.

NINETEENTH CONGRESS.

FIRST SESSION.

IN THE SENATE.

Thursday, January 19.

A bill was reported by the Committee on Naval Affairs, for the establishment of a naval academy, and the Committee on Roads and Canals, to whom was referred the the bill to provide for the survey of the proposed Canal and Ship Channel across the peninsula of Florida, reported the same without any material amendment, with a report of the opinion of the Committee, and a long communication from Mr. White, the delegate from Florida, on the subject. Mr. Benton, from the select committee, reported a resolution proposing an amendment to the Constitution of the United States, on the subject of the election of President and Vice President, accompanied by a report of 80 manuscript pages, the reading of which occupied about an hour and a half. [The project is for the division of each state into districts and for the choice to be made directly by the votes of the people, without the intervention of electors.]

Three thousand copies of the report were ordered to be printed.

—

HOUSE OF REPRESENTATIVES.

Friday, January 20.

NAVAL SCHOOL.

Mr Storrs from the Naval committee, reported a bill for the establishment of a Naval School; which was read twice, committed and made the order of the day for to morrow, and ordered to be printed.

[This bill authorizes the President to establish a school for the improvement and instruction of the Midshipmen, and other officers of the Navy. That the said school may be located on any land now held by the United States, for Naval or military purposes, and shall be subject to regulations to be prescribed by the President—that it shall be under the command of a Captain of the Navy to be selected by the President—that one Professor of Natural and Experimental Philosophy and Astronomy—one Professor of Mathematics and Navigation—one Teacher of Geography and History—one Teacher of the French and Spanish Languages, and one Fencing Master shall be appointed by the President. The compensations of these Professors and Teachers is in blank—and the Secretary of the Navy is authorized to provide the necessary books, implements, and apparatus for the school, the expense not to exceed —— dollars.

Just as the Speaker had called up the unfinished business of the preceding day, Mr. Stevenson, of Penn. rose, and communicated to the House the death of Mr. Farrelly, one of the representatives from that state. On motion of Mr. Ingham, who delivered a pathetic and just eulogy on his deceased colleague, the House resolved, unanimously, to wear crape on the left arm for a month.

The house then adjourned.

Internal Commerce.—Within three days in the first week of this month, three Steamboats were launched from the building yards at Cincinnati, neither of them less than 200 tons burthen.

Western Citizen.

—

On the morning of December 3d, at Manchester, (England,) eighteen houses, near the Salford-crescent gave way, and fell into the River Irwell, with a most tremendous crash. Owing to the highly dangerous state they had been in during the last two days, the inhabitants of them, and three adjoining ones, had left them, with their most valuable effects, and thus prevented a loss of lives which otherwise would have been attendant. The place now presents a striking proof of the folly of procrastination, for had they built a wall (as had long been intended) at the foot of the hill, near where the river had made the fatal excavation, it would have entirely prevented the great loss which only the owner of the buildings will now suffer. *N. Y. Spec.*

—

MARRIED,

In Clarke county, on Thursday evening, the 2d inst. Dr. JAMES TAGGART, M. D. to Miss CHILES.

On Wednesday evening, the 1st inst. Mr. BIRD SMITH, merchant of this place, to Miss ELVIRA PRICE, of Woodford county.

In Lexington on Thursday evening last, by Dr. Fishback, Mr. NATHAN MIXER, of Keene, N. H. to Mrs ELEANORA CHAMBERLAIN.

—

DIED,

In Frankfort, on Monday night, the 6th inst. THOMAS TODD, Circuit Judge of the United States, after a lingering illness. He was an able expositor of law, and performed the duties of his office with fidelity. He lived respected, and his death will long be deplored by his friends, and our citizens generally. *Western Citizen.*

POETRY.

From the Boston Centinel.

TIME.

How swiftly TIME flies! and the longer we live,
Still fleeter it hastens away;
For what it in perspective seem'd ages to give,
In retrospect seems but a day.

I've gather'd life's roses, and felt the sharp thorn
Which lay in the path where I stray'd;
The roses were bright as the vapours of morn,
And, alas! like a vapour would fade.

The thorn still remain'd, and it rankled my breast,
When a white-pinion'd Seraph appear'd;
It was mild RESIGNATION—she sooth'd me to rest,
And the path of my pilgrimage cheer'd.

She whisper'd so soft, her voice sunk in my soul,
"Vain mortal, forbear to repine;
"If here the rude passions you learn to control,
"Know, pleasures eternal are thine."

She show'd me a female, who, plac'd on a rock,
Immoveably fix'd seem'd to stand:
The tempest beat round her, she felt not the shock,
Toward Heaven she pointed her hand.

"Behold, (cried my comforter, shrowded in light,)
"The Cross, deck'd with triumph appears;
"Then say what you know in this valley of night,
"Deserving your hopes or your fears."

As she spoke, every flower its beauty renew'd,
Her breath was so fragrant and sweet;
And as the blest sign of *Redemption* I view'd
The thorn pointless fell at my feet.

Then Time's rapid flight I no longer deplore;
His scythe without terror I see,—
When his glass shall be broken, his reign be no more,
—ETERNITY opens to me!

From the Albany Patriot.

In the following lines we recognize the same beautiful pathos that distinguished those on the "Burial of Moore." The author is a clergyman in England, and has lately collected his poems in one volume.

DEATH OF MARY.

By the author of "Lines on the Burial of Sir John Moore."

If I had thought thou couldst have died,
I might not weep for thee;
But I forgot, when by thy side,
That thou couldst mortal be;
It never through my mind had pass'd,
That time would e'er be o'er,
When I, on thee, should look my last,
And thou shouldst smile no more.

And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook,
That I must look in vain—
But when I speak thou dost not say
What thou ne'er let'st unsaid;
And now I feel—as well I may—
Sweet Mary, thou art dead!

If thou wouldst stay, ev'n as thou art,
All cold and all serene,
I still might press thy silent heart,
And where thy smile has been—
While ev'n thy chill, bleak corse I have,
Thou seemest still mine own,
But *there*—I lay thee in the grave,
And *now*—I am alone.

I do not think, where'er thou art,
Thou has forgotten me;
And I, perhaps, may soothe my heart,
In thinking still of thee!
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore.

A BEAUTIFUL THOUGHT.

One of the pupils of the celebrated Abbe Del'Eppe, being asked by a distinguished person who visited the Deaf and Dumb Institution at Paris, what was the meaning of the word gratitude, immediately took his pen and wrote, *"the memory of the heart."*

Relig. Int.